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**Dunn, Emily. 2014. *Lightning from the East: Heterodoxy and Christianity in Contemporary China*. Leiden: Brill, pp. XII + 251, Eb €112.00. E-ISBN: 9789004297258.**

The study of New Religious Movements (NRMs) in the People's Republic of China (PRC) is an under-researched field. Many of the Protestant-related NRMs developed in the 1980s and 1990s. However, access to these groups is often difficult - some are highly secretive and wary of researchers, and the authorities are unwilling to approve research projects on groups which are technically illegal – hence the dearth in scholarly studies. Therefore, this monograph-length study of Eastern Lightning (EL - The Church of Almighty God) which is almost undoubtedly China's largest Protestant-related NRM, can only be considered a major contribution to the field.

The difficulty of accessing EL compelled Dunn to focus on the group's scriptures and official publications, including sermons, hymns and testimonies as the key approach to the study. This textual approach is also combined with interview data but this is almost exclusively from "outsiders" to the movement such as Protestant leaders and academics. From the wealth of textual sources which EL has produced, Dunn skillfully constructs a coherent framework of the group's beliefs and practices and explores the themes of orthodoxy and heterodoxy in relation to the Chinese state and other Protestant groups.

The book is divided into eight chapters and two very useful appendices. Chapter One locates EL within the religious landscape of the PRC, and Chapter Two surveys all the main Protestant-related NRMs proscribed by the Chinese state and unpacks some of the background context for EL's emergence and development. This is the first scholarly summary of all the key Protestant-related NRMs and will be helpful for anyone seeking to negotiate the complex terrain of sectarian and popular Christian groups in the PRC. Chapters Three and Four deal with EL's teachings with the first of these chapters offering a broad sweep of their core beliefs and the second focusing on the importance of the dragon in the group's theology. Chapter Five offers an overview of how the PRC state has sought to combat NRMs, focusing particularly on EL. The next chapter analyses the group's recruitment strategies which have received attention from Protestant circles and the Chinese state due to their occasionally aggressive nature. The penultimate chapter explores how EL and other NRMs have been portrayed by different types of Protestants on the "Three-Self – "house church" spectrum. The concluding chapter discusses EL in its global and local contexts and considers the group within the broader context of "heterodox" Protestantism and the role it plays in popular Christianity.

There are no major flaws with this book but there are two areas which I feel require more attention. Firstly, there is little engagement with the wider literature on NRMs. Secondly, the discussion on the provocative idea of EL as indigenous Protestantism which is introduced early in the book (p. 13) is not covered in sufficient depth.

In the final analysis, this book provides a solid basis for future studies of EL and other Chinese NRMs, and is a welcome addition to the growing literature on contemporary Chinese Christianity.

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